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LETTER

TO

CHARLES EMPSON, ESQ.

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BY MRS. HOUSMAN.



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LETTER

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CHARLES EMPSON, ESQ.

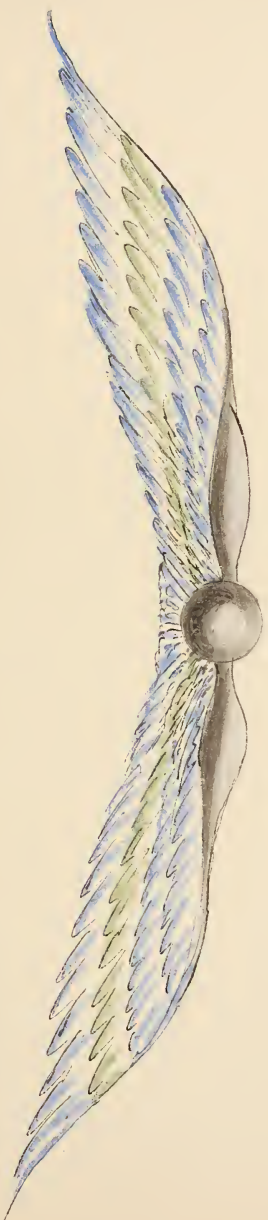
DEAR SIR,

IN one of your epistles, written during your late visit at Heworth Moor, you alluded to the *winged globe*, and stated that you had seen some account of it in a recent publication. I have seen an attempted explanation on the subject, which I by no means deem satisfactory. The fact is, it is liable to perversion, and may be explained consonantly with the Biblical records, or may be made subservient to the hypothesis of the solar system. Having not yet seen the publication spoken of by my correspondent, it is impossible to say whether *speculative science* or the *Biblical*

records be *defended* by the author of the work in which the *winged globe* is depicted; but since we are *free to choose*, the latter supposition will be adopted, for the purpose of offering some remarks on the subject.

For this purpose we quote the fifth chapter of Zechariah, which is headed as follows: “*By the flying roll is showed the curse of thieves and swearers: By a woman pressed in an ephah, the final damnation of Babylon.*”

Verse 1. “Then I turned, and lift up mine eyes, and looked, and behold a flying roll. (2.) And he said unto me, (*i. e.* the *angel* or *messenger*,) What seest thou? And I answered, I see a flying roll (*winged globe*); the length thereof *is* twenty cubits, and the breadth thereof ten cubits. (3.) Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it. (4.) I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the



THE FLYING ROLL,

From the Section of the Tomb of Psammuthis in Thebes.

house of him that sweareth falsely by my name : and it shall remain in the midst of his house, and shall consume it, with the timber thereof and the stones thereof.”

Although the preceding verses have no *apparent* connection with the transgression of the *molten calf* or *solar system*, yet such an application does, in reality, belong to them. But it would be tedious to enter into the detailed explanations required by the numerous references connected with the subject,—and it may suffice to say that the tenor of the verses as they now stand, devoid of the explanatory help which belongs to them, show the *winged globe* to be an *article of destruction* where-soever it toucheth : and if we take it in the light of *which* it is an *emblem*, namely, the *motion* of the *earth*, it is the *destroyer* of *faith* in *God’s word*. But to proceed :

Verse 5. “Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. (6.) And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is*

their resemblance through all the earth. (7.) And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. (8.) And he said, This is wickedness; and he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. (9.) Then I lifted up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. (10.) Then said I to the angel that talked with me, Whither do these bear the ephah? (11.) And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base:" that is, (according to the tenor of the quotation,) on the *base of wickedness*.

It will be proper, before we examine the narratives of the prophets relative to the land of Shinar, to define the *talent of lead*, and the woman that sat in the midst, which is descriptive of the globe we inhabit, considered as a planet in the firmament; for so the expression כּכּר עפּרַת *Kikkor*

*Gnopheret*¹ announces: the *Kikkor* signifying a certain weight of roundish form, and the *Gnopheret* signifying dust, also lead. Hence the Kikkor Gnopheret is a certain weight of earth of roundish form.

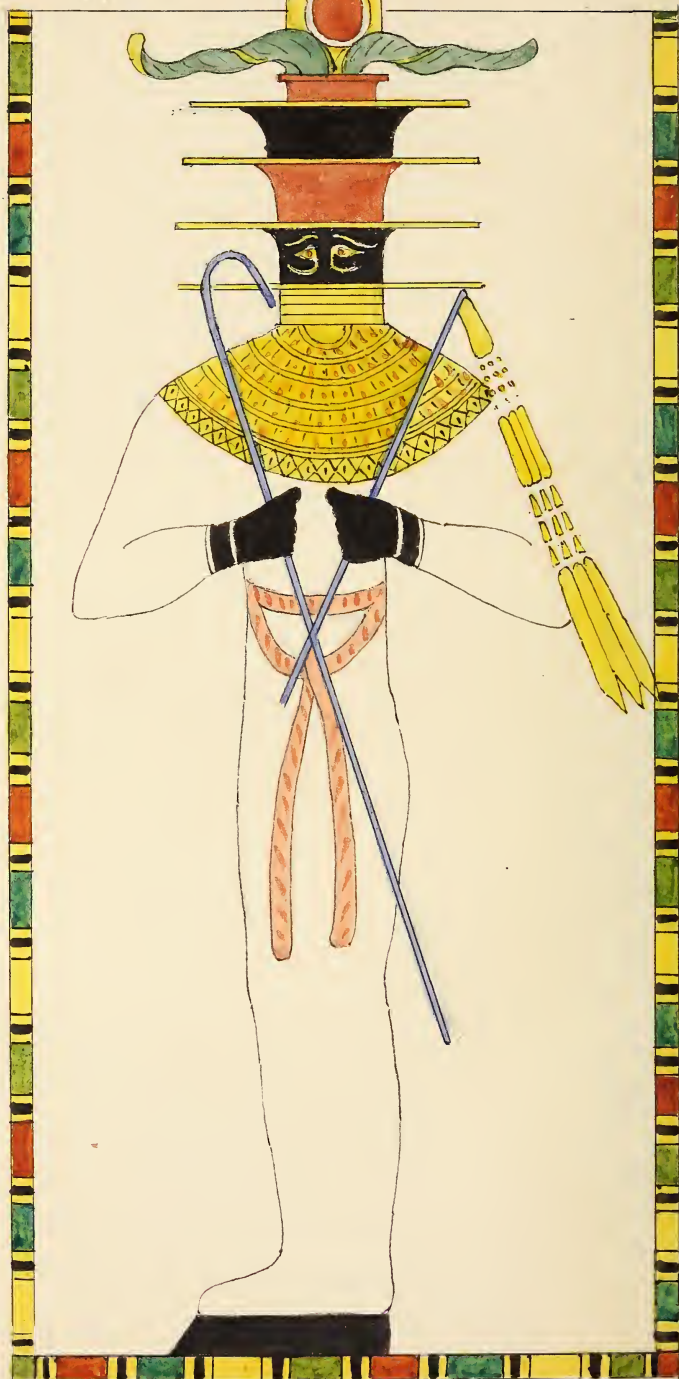
We have in our English Bible translated it *lead*, and properly so; because, in Hebrew, lead is *Gnopheret*, on account of its being easily reduced to an atomical state. And with regard to the woman in the midst, it is expressed in the Hebrew Bible by the two words **אשה אחת** *Isha Achat*,—*fire-substance*, or a certain fire (taking the ה *Hay* of the word **אשה** *Isha* as a paragogic letter, *i. e.* to lay stress on the preceding letter); which words also signify *a woman*. Although only one woman was pressed into the ephah, yet the description is, that two came out, “And they had wings, as the wings of a stork,” which completed the symbol, because the expansion of *four wings* made it accord with the four cardinal extremities: the eastern, the western, the northern, and the southern *wings*,

¹ Pronounced as *Kikkore Nopheret*.

were emblems of the *spirit*, or *wind*. They are expressed in the Hebrew word כַּנְפוֹת *canfote*, which is a noun feminine plural, signifying the *borders*, *extremities*, or *edges* of the earth. Confined to that point of view *only*, it was right; but when the expansion of wings, as described by the prophet, bore up that which was emblematic of the altar—descriptive of the firm-set immoveable earth—into an inappropriate station,—it was deemed *wickedness*. “And this (said the angel) is their resemblance through all the earth.”

Lady Isha, the *Buto* of Egypt, (that particular woman of a certain fire, described by the prophet Zechariah, whose house and base are in the land of Shinar,) is the *flying roll* in another form. Her present costume is the livery of the King. In the engraving from which this figure was taken, another stands opposite, to whom she is presenting the *breast-plate* intended to represent *Truth*. But as the word בִּטּוֹ *Buto* signifies to *speak rashly*, *foolishly*, or *unadvisedly*, and as *Isha* becomes, in her *present livery*, the *oracle of the king*, it stamps *him* as a rash and *foolish solar monarch*!

PLATE 5.



OSIRIS,

From the Tombs of the Kings at Thebes.

Now, the precious stones placed in the breast-plate of God's high priest were called אורים *Urim* (from radix אור *Ur*), signifying *lights*; not merely from their splendour, but principally, it was said, from the *illumination* of the Divine oracles delivered by Jehovah to the high priest, when arrayed in them; and are likewise called תמים *Thummim*, *completion* or *perfection*, from the said oracle never failing, but always being accomplished. We know it is that *never-failing* oracle, which did predict against the principles on which Egypt's system stands. "I am going (said the Divine Oracle, the Jehovah) to visit *Ammon* in wrath and desolation." He fulfilled the denouncement against the temple of Ypsambul, where a *solar fixture* was the *commander*, and *fire* the *pervader*; for in *Ammon's* temple, as well as in that of *Diana*, was kept a perpetual lamp, a *burner in the temple's centre*,—an *illumination*, as of *Baal* in honour of the *Sun*; answering to our planetary imagery, whose device is perpetual fire in the centre. So that *Osiris*, when he honours *Isis* with royal livery, places the crown of Cronus (*i. e.* the horns of a bull) on the

head of Buto, which indicates the *strong horns*,—the *rays* from the Sun's irresistible periphery.

In respect to the dedication of this temple under the pyramids, the following is a translation from a Coptic inscription found in a niche of the rocks : “ (The homage of) . . . with my son's, and those who have laboured with me. I have done this, and have testified to the gods . . . and to our Lady Isis of Senscis.” Another follows : “ To Serapis . . . Mneuis, and to Isis, and to Apollo, and to all the other gods enshrined with them. I have made the temple.” What a multitude of dead gods !

We are to bear in mind that Zechariah, when on the subject of the transgression of the *flying roll*, or *winged globe*, announces “ *the final damnation of Babylon*,” and refers to the prophet Jeremiah's earnest solicitation to depart from that transgressing territory, (Jer. l. 8 ; li. 6 :) “ Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the leaders before the flocks.” — “ Flee out of the midst of her, and deliver every man his soul : be not cut off in her

PLATE 18.

ISIS,

From the Tombs of the Kings at Thebes, discovered by G. Belzoni, 1820.



iniquity : for this is the time of the Lord's vengeance."—Of similar purport is the inspired passage in Rev. xviii. 4, to which we are directed by the marginal reference—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." These, then, are the tints in which the vale of Shinar was pourtrayed, wherein the splendid stronghold of disobedience stood,—that receptacle of *solar stability* in the *character* of *Osiris*, and of a *rotated earth* in the figure of a *winged globe* ;—the uplifted ephah,—the curse that goeth forth,—their resemblance through all the earth !

The sublime prophet Isaiah, when treating of the *deep hypocrisy of the Jews*, says, "Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men : Therefore, behold, I will proceed to do a marvellous work amongst this people, *even* a marvellous work and a wonder : for the wisdom of their wise *men* shall perish, and

the understanding of their prudent *men* shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

—Reference to chap. xlv. 9: "Woe unto him that striveth with his Maker: *let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" . . . "I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded." This evidently refers to their *hypothetical system of creation*,—turning things *upside down* by *disputing the principles* on which the Almighty hath declared his structure of the universe to be; and not only *declared*, but hath given ocular demonstration of that fact.

The same prophet, Isaiah, when he *threateneth*

the people for their confidence in Egypt, says, “Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, (and have not asked at my mouth,) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt: Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.”

Now, where the prophet asserts that the “*wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid*,” our attention is directed to the 11th chapter of Matthew, where, among the various subjects which it offers for reflection, we find the following sentence, expressed by Jesus Christ: “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes:” thus speaking *metaphorically*, whilst at the same time alluding to the Divine precepts in general. It is also worthy of note that Christ omits not to touch on the works

of creation,—“O FATHER, LORD OF HEAVEN AND EARTH;” a form of expression which implies a *distinction*, confirming the fact that the earth on which we live is *not* a *rolling object* among the *starry host*. The Saviour, no doubt, during his sojourn on earth, found that the *wise* were *too proud* to *listen* to the *simple truth*, and the *prudent*, probably, *too cunningly cautious* to be led to adopt the Divine precepts; the more particularly those announcements regarding the system of the universe, of which St. Paul warns us to beware lest we should be “*spoiled through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ.*” It was the *pride of philosophy* and the *vain deceit of speculative science* in ancient days, that caused the downfall of many powerful nations. Now with respect to the term ‘*babes*,’ as a *metaphor*, may it not be assumed that it referred to those who received the *Divine revelation without demur*; and, by maintaining their integrity without wavering, became as it were a *strong fort* against the *enemy*?

The royal Psalmist observes — “Out of the

mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger:" *i. e.* the devotees of solar science, as, in the verse immediately following, we read, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained," &c.; but, not *worlds* and *suns* conformable to *solar fixedness*, the proud doctrine of the enemy and avenger.

In the 11th chapter of Matthew, from which has been quoted the thankful expression of Christ, that revelation had been delivered to the meek and lowly, we find that he "*upbraideth the unrepentance of Chorazin, Bethsaida, and Capernaum*;" the latter of which was most audacious in its aspirations. At verse 23, we read, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell," &c.; and the marginal reference to Isaiah xiv. 13, 14, reveals the nature of the offence. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the

north. I will ascend above the heights of the clouds ; I will be like the most High.”

I have remarked before, when treating of a subject similar to the present, that there is not any *occupation*, nor any *species* of *teaching* in this world, at all applicable to the above quoted verses, except our present *astronomical teachings*. And moreover it should be observed, that while the *audacious enemy* declares that he “will sit on the mount of the congregation, in the sides of the north,” there was *no door* to the *north* in the primitive sanctuary, and that, consequently, those who would force themselves therein at that quarter, must of necessity obtain entrance by an unlawful passage.

The twenty-eighth chapter of Isaiah claims our attention, as it touches on both the systems of which our present subject is composed. Verses 1, 2, 3. “Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine ! Behold, the Lord hath a mighty and strong one,

which as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet.”

To give an idea why the *Lord's tempest of hail, and a destroying storm*, as a flood of mighty waters overflowing, were reserved as a chastisement for the *proudly*, the *pompously*, and the *luxuriously living* Ephraimites, i. e. *Jerusalemites*, the prophet Hosea furnishes the needful information: “When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.”

The prophet Isaiah further states (verse 4), that their doings, and, of course, their *science*, would finally become as “*a fading flower, and as the hasty fruit before the summer;*” which *metaphor* conveys the idea of an article of no *solid value*—a mere *evaporation*. And at the 5th verse we read, “In that day” (that is, when the flimsiness of their general proceedings had ceased to buoy them up, and had come to *nought as a fading flower*, that then) “shall the LORD of hosts be for a crown of

glory, and for a diadem of beauty, unto the residue of his people ;” which gives us to understand that when the *idol* of the *desolator* had ceased to hold captive the minds of the people, that then the announcements of the LORD of hosts would be received, and treasured as *a crown of glory* and *a diadem of beauty*. At the 7th verse we read,—“they are out of the way through strong drink ; they err in vision, they stumble in judgment.” Hence their belief in that system which sets all things revolving in their orbits !

According to the heading of the chapter, the prophet informs them of *their security* ; and in what way, is explained in the 14th and 15th verses : “Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with the grave are we at agreement ; when the overflowing scourge shall pass through, it shall not come unto us :² for we

² The marginal reference here directs us to Amos ii. 4. “Thus saith the LORD ; for three transgressions of Judah, and for four, I will not turn away *the punishment* thereof ; because they have despised the law of the

have made lies our refuge, and under falsehood have we hid ourselves." And in the 16th verse Christ is announced as *the sure foundation promised*: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation, &c. (17.) Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Again, as in the heading of the chapter, "*their security shall be tried.*" Verse 18. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it." And at verse 23, *they are incited to the consideration of God's discreet providence.* We will, however, proceed with the narrative until it comes to what the people are *incited to take into consideration.*

LORD, and have not kept his commandments, and their lies caused them to err, after which their fathers have walked;" *i. e.* after *Baalim*, their *solar systems.*

Verse 19. "From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. (20.) For the bed is shorter than *a man* can stretch himself upon *it*; and the covering narrower than that he can wrap himself *in it*.³ (21.) For the LORD shall rise up as in mount Perazim,⁴ he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. (22.) Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

³ So that in regard to *their*, as also to *our*, *solar system of creation*, with all its *illimitable extensions* and *multitudinous worlds and suns*, there is not *space* in *length* for a man to stretch himself upon it, nor *space* in *width* as a *covering*, for a man to *fold himself in it*; and for the best of all reasons, because God created not the foundation.

⁴ Marg. ref. 2 Sam. v. 20. "And David came to Baal-perazim, and David smote them there (the Philistines) and said, The LORD hath broken forth upon mine enemies, as the breach of waters. Therefore he called the name of that place Baal-perazim. (21.) And there they left their images (their orreries), and David and his men burnt them." They were more tasteful and fanciful than we are. Similarly to the Egyptians, they depicted various objects to show the intent of solar stability and rotated earth.

We now come to that peculiar verse, the 23rd, which *incites all nations to the consideration of God's discreet providence*: GIVE YE EAR, AND HEAR MY VOICE; HEARKEN, AND HEAR MY SPEECH."

How concise! and yet how capacious! In fact, the entire covenant may be said to be comprised in that short sentence: for instance, although the *call* is, to *hear*, yet the *intent is*, to cause us *to do*, for that is the main object—the producing of *faith* and *obedience* to the WORD, which would be the *keeping* of the *covenant*.

We perceive that, according to the prophet Isaiah, there will be a *repetition* of that *strange work* and *strange act* recorded by Joshua, x. 12, regarding the *standing still* of the *sun* and the *staying* of the *moon* "until the people had avenged themselves upon their enemies."

It may not be amiss here to recall to mind that "*Gospel of the kingdom*," which, according to Christ, "*shall be preached in all the world for a witness unto all nations*;" and to bear in mind also what was the nature of that abomination of desolation spoken of by Daniel the prophet, and to

which Christ refers (Matt. xxiv. 15),—that is, the *idols of the desolator on the battlements of the sanctuary*, which *oppose* the *principles* on which the *Holy sanctuary* is *founded* agreeably to the pattern shown to Moses in the mount, and which, according to the apostle Paul, seems to bear a mechanic semblance to the internal organs of the body. Our Saviour being the builder, and exemplar, of course our bodies are analogous. St. Paul says to the Corinthians, (1 Cor. iii. 16, 17), “Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple, him shall God destroy; for the temple of God is holy, which temple ye are.” Again, when speaking of the Gentiles as being no longer foreigners, the apostle says (Eph. ii. 19–22), “but ye are now fellow-citizens, and of the household of God; and are built upon the foundation of the apostles and prophets, *Jesus Christ himself* being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through

the Spirit.” The royal Psalmist also, when meditating on the Divine precepts, exclaims, “I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.” The likeness here spoken of, it should be observed, is regarded by some as *spiritual* only,—that is, as an expression of the moral perfection to be realized by the reverential observance and cultivation of the sublime attributes of divine grace. St. Paul likewise, in his epistle to the Hebrews, chapter ix., on the subject of the tabernacle, with “*the rites and sacrifices of the law*,” concerning the sprinkling of blood, says, at verse 22,—“And almost all things are by the law sprinkled with blood; and without sprinkling of blood is no remission. (23.) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. (24.) For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us. (25). Nor yet that he should offer

himself often, as the high priest entereth into the holy place every year with the blood of others : (26.) For then must he often have suffered since the foundation of the world ; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

Now it is to be remarked that St. Paul’s account is plainly narrated, and his language devoid of metaphor : therefore, presuming on the inspiration of this eminent apostle, there can be no hesitation in our receiving the opinion, that the *heavens*, the *dwelling-place of God*, and the *tabernacle*, his *dwelling-place on earth*, correspond to one another. This seems to us to be clearly indicated in the passages which we have quoted. Thus, the apostle inquires—“What ! know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?”—and in another passage speaks of the nature of *the building*—“*Jesus Christ himself* being the chief corner-stone ; in whom all the building fitly framed together groweth unto an holy temple in the Lord ; in whom ye also are builded together for an habitation of God through the Spirit !” Let

us mark well this expression—"for an habitation of God through the Spirit!" Does it not clearly point to that mechanic semblance in the internal organs of the body of which we have spoken above?

The royal Psalmist, when musing also on the awful period of the resurrection, thus consoled himself as we find it written, and as we have already quoted,—"*When I awake up after thy likeness, I shall be satisfied with it;*" showing that he was well aware of that peculiar transgression which *changes the glory of man*, of which the prophet Jeremiah speaks, and for which we are referred to the explanation: "Hath a nation changed *their* gods, which *are* yet no gods?^a but my people have changed their glory for that *which* doth not profit."

Reference ^a directs us to the 106th Psalm, vss. 19, 20. "They made a calf in Horeb," &c. "Thus they changed their glory into the similitude of an ox." And the Psalmist then proceeds to remind them, thus: "'They forgat God their saviour, which had done great things in Egypt: wondrous works in the land of Ham, and terrible

things by the Red Sea.” For, in fact, as it is written, “in their hearts they turned back again into Egypt,” by erecting the *molten calf*, or *sun-surmounted pillar*, for these are identically the same in meaning. To cite a long Hebrew definition in proof of this would be tedious: suffice it therefore to quote from Samuel, where he observes, “If ye do return unto the LORD with all your hearts, then put away the strange gods, and Ashtoreth, from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children did put away Baalim, and Ashtoreth, and served the Lord only.” And Samuel entreated the Lord for Israel at that time because they had put away their *Baalim* and *Ashtoreth*, that is, their *planetary systems*, their calves.⁵

It must be here observed, that the victories obtained by one nation over another were chiefly (nay, I may say always) over that side which had transgressed in גלגל *Gilgal*. גלל *Galal* signifies

⁵ *Circulators*, representatives of the solar fire, as causing the *revolution of the planets*.

to *roll round*; but when the word is in reduplicate form, it denotes the *intenseness* of the action. Hence גלגל *Gilgal* is a *complication of wheels*, a planetary system. The prophet Hosea, when speaking of the distress and captivity of Israel for their sins and idolatry, and also for the judgments that were threatened against them, says, “All their offence was in *Gilgal*; for there he hated them for the wickedness of their doings: I will drive you out of my house: I will love you no more.”

Here again we must reflect, that the *house*, i. e. the *tabernacle* or *pattern of the heavens*, is ever compared with the internal organs of the body when a certain transgression is the theme of the prophets.

I have now to thank my correspondent for his very valuable present, the book entitled ‘*Egypt, her Testimony to the Truth of the Bible*,’ by William Osburn, jun. I have not as yet been able to devote so much attention to this important work as its theme demands,—partly from its very recent reception, but more particularly from in-

disposition: it has nevertheless been so far investigated as to establish a conviction, that time would be advantageously employed and rewarded by scrutinizing its valuable researches. The character of its numerous, varied, and excellently engraved sketches, symbolizing objects relative to war, such as war chariots with their warriors accoutred for the conflict, is displayed in the annexed Plate: in some others, the spear and shield, and other warlike instruments, are introduced; and the whole may be correctly styled, *Historical Sketches, or Portrayings of the Objects used in the Wars of the Lord*; which the author, in his laborious researches, has brought to tally with the periods of the wars relative to the different nations contending with each other as the Biblical records narrate; and which, therefore, prove that *Egypt* may be regarded as the ‘*Testimony to the Truth.*’ Indeed, the further we proceed in this excellent work, the more we are constrained to acknowledge its veracity. This work, and the ‘*Geography of Arabia,*’ by the Rev. C. Forster, are, in my humble opinion,



EGYPTIAN WAR CHARIOT.

singularly rare and important; and, if I may be permitted to use the metaphor, in the *Perihelion of Truth*, i. e. in the *Orbit of Divine Revelation*. It may be further remarked, that the numerous sketches in Mr. Osburn's work prove the Israelites to have been proficient in the art of metallurgy: a quotation will afford conclusive proof of their skill.

THE SERVICE OF THE TABERNACLE.

“The record of the first ages of the world, contained in the Bible, ascribes the various arts of common life altogether to the Divine teaching. Though this is not formally stated, the expressions employed evidently assume it. The Lord God himself made the coats of skins with which our first parents were clothed on their expulsion from Paradise (Gen. iii. 21). The account of their sons and descendants also, which follows, speaks at once of their occupations: ‘Abel was a feeder of sheep, and Cain a tiller of the ground’ (Gen. iv. 2), at a period too early to have allowed the slow processes of invention and application time to have originated these pursuits. It is also said of certain

of the descendants of the latter, that Jabal was ‘the father of the dwellers in tents, having herds of great cattle,’ מִקְנֶה; that Jubal, his brother, was ‘the father of all such as handle the pipe and organ;’ and that Tubal-cain was ‘the instructor of all artificers in brass and iron’ (Gen. iv. 19, 22). The mode of expression employed here, excludes the idea of invention. Jabal and Jubal and Tubal-cain were the fathers of their respective crafts, in the sense in which Abraham was afterwards called ‘the father of all them that believe.’ The epithet does not imply that Abraham was the originator of faith, but that a large measure of that gift of God had been imparted to him (Rom. iv. 11, 12). It is, moreover, the express teaching of the Bible, that even excellence in these mechanical arts is a Divine gift (see Exod. xxx. 1–5); and if their mere use and application be from God, it will follow by necessary consequence, *a fortiori*, that God must be the author of them.

“This our view is still further confirmed by its perfect accordance with one of the fundamental canons of Scripture truth; for the whole revelation

rests upon the doctrine, 'that every good gift and every perfect gift,' whether relating to this world or that which is to come, whether bearing upon time or eternity, 'is from above' (James i. 17).

"The passages we have considered seem to imply that the mechanical arts were taught to mankind as soon as they were wanted; which would be immediately on the expulsion of our first parents from Paradise. *Such* an arrangement, which might also be inferred from the general benevolence of the dealings of God with man, appears still more evidently in the subsequent portions of the concise history of the first representatives of the human race, contained in the Bible. For example, the application of these arts to the building of the ark (Gen. vi. 14-16) is stated in terms which necessarily assume the universality of the knowledge of them. . . . In the inspired account of the Exodus, the state of the mechanical arts in Egypt at that period is frequently referred to. The tombs of Egypt, still in existence, are many of them contemporaneous with that event; and the operations of these arts are the subjects of many of the paintings with which their walls are covered. They will

therefore afford us a perfectly authentic illustration of this portion of Scripture.*

“Immediately upon the redemption of the Israelites from the house of their bondage, they were required to dedicate to their Almighty Deliverer some portion of the wealth of which they had spoiled their oppressors, and of the mechanical skill which had been taught them in the course of their hard servitude. ‘And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them ; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats’ hair, and rams’ skins died red, and badgers’ skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breast-plate. And let them make me a sanctuary ; that I may dwell among

* “Nothing that remains of these remote periods conveys so vivid an idea of the luxury and refinement of the ancient Egyptians as the representations of the thrones of the Pharaohs which occur in the tomb of Ramesses IV., who reigned during the sojourn in the wilderness (see Plate). Such combinations of extreme elegance of form with extreme richness of material are not to be found in the palace of any crowned king now in existence.”—*Egypt; her Testimony*, &c., p. 208.



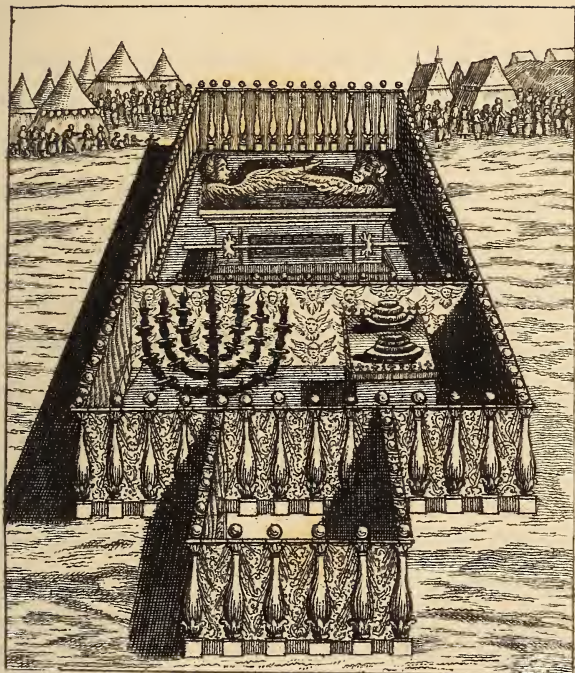
them' (Exod. xxv. 1-8). In this passage the various substances required for the service of the tabernacle are arranged in the following order:—
1. metals; 2. wool, hair, and flax; 3. leather; 4. wood; 5. oils and spices; 6. precious stones. This arrangement is perfectly lucid and commodious: we therefore at once adopt it.

“There are many tombs in Egypt coeval with or earlier than the Exodus, having paintings on their walls representing the arts of working these substances. The Israelites had been 430 years in Egypt at the time of their departure; having passed more than one-half of this period in the condition of household slaves, by whom, exclusively, all the operations of the mechanical arts were performed in Egypt. They would, therefore, be compelled to acquire skill in them, for the benefit of their masters, in the manner in which they practised them: so that, most probably, the pictures in these tombs illustrate, with entire fidelity, the mode in which the arts were applied by the builders of the tabernacle in the wilderness.
. The uses to which the metals

were to be put in the service of the sanctuary would have taxed the skill of smiths of any age ; so that the existence of great proficiency in the arts of metallurgy among the Israelites is implied in the inspired account of its construction. The ark, which was made of wood, was to be overlaid (צופה) with gold, and to have a crown, or raised and richly-wrought border (צר), round about it (Exod. xxv. 10-14). The table for the shewbread (ver. 23-28) and the altar of incense (xxx. 1-6) were to be made after the same fashion. The staves, also, by which all these vessels were carried, were to be covered with plates of gold, and attached to them by means of rings, cast solid, of the same precious metal (ver. 12, 26, &c.). The golden cherubim, which overshadowed the mercy-seat on the ark, were of beaten work מקשה (ver. 18). This was also the case with the candlestick, its branches, its ornaments, its lamps, and its other instruments (ver. 31-39).

“There can be no doubt that these several processes of overlaying, casting, and beating with the hammer, were executed with great skill and dex-

The form of the Tabernacle.



EXODUS 25. Verse 9.

S. Bennett Sc.

*According to all that I shew thee after
the pattern of the Tabernacle and y^e pat-
tern of all the Instruments thereof etc*



terity. The completion of this portion of the service of the tabernacle was intrusted to two of the princes of the congregation (see 1 Chron. ii. 20), Bezaleel, the son of Uri, and Aholiab, the son of Ahisamach; of whom it was declared, that God himself had filled them with His own Spirit 'in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass' (Exod. xxxi. 2-4, &c.). All these sacred vessels were likewise to be made after the pattern of the temple in heaven, which had been shown in vision to Moses in the mount. 'According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it' (Ex. xxv. 9), is the divine injunction with which the directions for making these vessels commence; and it is repeated at the conclusion—'Look that thou make them after their pattern, which was shewed thee in the mount' (ver. 40). The proofs of the existence of such skill, from contemporary monuments in Egypt, whence the Israelites had just departed, are, we conceive, of equal value,

whether they be considered as illustrations of the sacred text, or as confirmations of its verity."

Rarely, indeed, do we meet with recitals similar to the above in the volumes of learned authors; and highly gratifying it is to be thus supported in our own views regarding the *pattern* (and *significance*) of the *sacred Sanctuary*. The inspired St. Paul likewise coincides, and expressly adds, "*Know ye not that your body is the temple of the Holy Ghost which is in you?*" (1 Cor. vi. 19.) "*And the temple of God is Heaven.*" Hence we may reasonably adopt the belief, that the *temple*, the *vestments* of the *high priest*, and the *human body*, agreeably to Holy Writ, are of *one similitude*.

Our author, when speaking of the CANAANITISH GODS, WRITTEN IN HIEROGLYPHICS ON THE TEMPLES OF EGYPT, says, regarding בַּעַל BAAL or BEL, "his name was determined by an ass, the symbol of Seth, the evil principle, to denote his foreign origin; but he was accounted so powerful a god that the Pharaohs often invoked him, and wished to enlist him in their cause; see 1 Kings xviii. 27." Here we read, "And it came to pass at noon, that



GOLDEN VASE SUPPORTED BY TWO PHILISTINES,

From a Picture in the Tomb of Ramses IV.

Elijah mocked them, (*i. e.* the prophets of Baal, which were four hundred and fifty,) and said, Cry aloud, for he *is* a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." The *Baal*, the *sun-surmounted pillar*, made no reply, although his followers *cut themselves* and *cried aloud*; the ASS possessed no power to *save his devotees* from *being slain*: "Elijah brought them down to the brook Kishon, and slew them there." And thus the Lord's *altar of earth, emblem of stability*, obtained the *victory* in the *system of creation*, agreeably to the sacred records!

We have now but little more to notice in Mr. Osburn's learned work, from our inability to follow the author as clearly as we could desire through the difficult process of investigation into the meaning of the numerous hieroglyphics it contains. The judgment of so able and laborious a writer may perhaps be regarded as beyond the reach of doubt, and his conclusions be reasonably entitled to deferential reception; but still there is a pleasurable satisfaction in being enabled to follow throughout

the train of argument in a subject of which the nature is so peculiarly intricate. We may however notice a passage which occurs at page 160, in the list of places in Judæa conquered by Pharaoh Shishak, where the author says, with reference to No. 57, “Probably בית-רמון Beth-Rimmon, the house of Rimmon; or Beer-Rimmon. Some place in the neighbourhood of Jerusalem consecrated to the worship of the idol Rimmon. Or it may be באר מים the well of water.”

The first conjecture appears to be the most correct, as we nowhere find an idol denominated “*well of water*.” But in the second book of Kings there is an account of one Naaman, a captain of the Syrian king’s host, which narrative leads us to

רמון פסל הארם

Rimmon, the Syrian Idol.

Unfortunately there is no illustration of *Beth-Rimmon* in my ancient Bible: the narrative must therefore suffice.

We must first quote from Parkhurst, thus: “As a noun רמון *the pomegranate*, tree and fruit. (Numb. xiii. 23; 1 Sam. xiv. 2, and al. freq.) It

seems to have derived its name from the *strong projection*, or *reflection of light*, either from the fruit, or from the *star-like* flower with its six leaves or rays at the top of the fruit." Much more is added on the subject with regard to the *bells* and "*pomegranates* which were ordered to be fixed on the skirt of Aaron's robe," &c.; but as these have no reference to the *idol Rimmon*, we quote no further on that subject, but proceed to his definition of "רמון *Rimmon*: a *Syrian* idol, mentioned 2 Kings v. 18. Mr. Hutchinson (*Trin. of Gent.* p. 305) thinks it collectively expresses *the fixed stars*, and the *reflection* or *streams of light* from them; and assigns the following as a reason: 'the inhabitants passing the nights in summer on the house-tops, without any other covering than the canopy of heaven—that these circumstances must have greatly contributed to an enthusiastic, and in consequence an idolatrous, admiration of those *splendid orbs* among the *Syrians*.'"

Parkhurst then proceeds to tell us, that "*Achilles Tatius* mentions an ancient temple at *Pelusium* (in Egypt), in which was a statue of the deity

styled *Zeus* (i. e. *Jupiter*) *Casius*, holding his mysterious fruit (the *pomegranate*) in his hand. We may hence infer that he was upon Mount *Casius* worshipped in the same attitude; and the god *Rimmon*, mentioned in the sacred writers, was probably represented in the like manner.”—“Thus Mr. Bryant,” he says, (*‘New System,’* vol. ii. p. 381,) “adds, that it is not improbable that the idol *Rimmon*, whatever it was, might, as in other instances (Com. under מֶלֶךְ vi. vii.), be denominated from the mystical insignia which he bore.”

We require no further information. There remains not the shadow of a doubt that the *statue* mentioned by *Achilles Tatius* may be classed with *Nisroch*, *Bel*, and *Solomon’s Diastrodoxon*. They may be illustrated by different forms and insignia, but their ideal meanings are, in every particular, the same. The six stars or planets held in the hand of *Solomon’s* idol are represented in the statue mentioned by *Achilles Tatius* by the “*star-like six leaves or rays*,” emblems of the “*strong projection or reflection of light*.” They correspond, as before observed, with the six stars or planets

held in the hand of King Solomon's idol: the statue in both cases, being the *Molech* or solar ruler, formed the complement of a solar system.

It may be objected that the last syllable of *Diastrodoxon* does not correspond with the human form. In my little volume entitled 'Observations on a Memoir of the late Mr. Howell' an explanation is given; but in regard to the word *ox* or *oxen* the definition was wanting, which may be here added. In Chaldee, the word תור *Tor* signifies a bull, which is originally derived from the Hebrew שור⁶ *Shor* (a deflection from the same radix), signifying a bull or beeve; the bull being a leader or chief of oxen, as a prince is the leader or chief among men. So that, though the statue may be, to all appearance, of human form, yet, when erected as a solar ruler and fixture, it hypothetically shows the system of creation to be on those principles which not only deny the Word of God, but are opposed to ocular demonstration on that point; and therefore, with great propriety,

⁶ The letter ת (T) being frequently used in the Chaldee language instead of ש (i. e. the letter S) without making any alteration in meaning.

these are denominated in Scripture “the calves of the people:” it also elucidates the Psalmist’s singular announcement,—“*They made a calf in Horeb: thus they changed their glory into the similitude of an ox.*” How different the pious King! When touching on the reverse, he happily, peacefully, and exultingly exclaims,—“*I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it;*”—that is, he would behold the presence of his Creator in the firm belief, that *his word* and *his works*, in the volume of the skies, *declare the truth.*

After this digression, and, finally, having found a statue for the pomegranate, we will proceed to find a house, in the 2nd book of Kings, for RIMMON, THE SYRIAN IDOL. And first we may remark, that the speculative spirit of the Syrians was not unmindful of the alluring construction of the splendid and fiery pomegranate flower. They built a house, or *Beth*, for *Rimmon*, where the Syrian king occasionally retired, to contemplate the beauties of that system of the heavens which his own device had derived from the pomegranate.

We have now to refer to the narrative regarding Naaman.

Naaman, the captain of the Syrian king's host, was a man who stood high in favour with his master,—“Because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a maid; and she waited on Naaman's wife. And the maid said unto her mistress, Would to God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in and told his lord, saying, Thus and thus saith the maid who is of the land of Israel. And the king of Syria said, Go, and I will send a letter unto the king of Israel. And he departed, and brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant unto thee, that thou mayest recover him of his leprosy. And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, Am I a God, to kill

and make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. Now when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come unto me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and his chariot, and stood at the door of Elisha. And Elisha sent a messenger unto him, saying, Go wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, I thought he would surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. And his servant came near and spake unto him, and said, My father, if the prophet had bid thee do some

great thing, wouldst thou not have done it? how much rather then, when he saith unto thee, Wash and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again, and he was clean. Then Naaman said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And Naaman said, Shall there not then, I pray thee, be given unto thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto *other Gods*, but unto *the Lord*."

It is natural to ask why Naaman sought as a gift an article apparently attainable at every step he took. Ancient writers remark, that in the days of old, Judæa's peaceful soil was estimable beyond compare, and was therefore sought for pious purposes; so that Naaman, *newly* standing not only as the servant of the Lord, but also bearing those immediate recompenses, the full reward in con-

sequence of his faith, *craved* a double burden of Judæa's treasurable *earth*, to build an *altar to his God*, to *found*, to *fasten*, and *perform* that act which made manifest his faith. He proceeds to say: "In this thing the Lord pardon thy servant, that when my master goeth into the house of *Rimmon*, to worship there, and he leaneth on my hand, and I bow myself in the house of *Rimmon*: When I bow down myself in the house of *Rimmon*, the Lord pardon thy servant in this thing."

This healing and conversion of Naaman was on record in Heaven, according to our Saviour's own declaration; for although the circumstances which happened to the Syrian king's dependent occurred full 890 years prior to the birth of our Lord, he nevertheless mentions them when discoursing on the subject of the *evil spirit* being *cast out*: "And many *lepers* were in Israel in the time of Elisha the prophet; and none of them were *cleansed*, saving Naaman the Syrian."

We find that it was a rare occurrence, even in ancient times, to deviate from the solar path: but, being recorded by *undeniable lips*, it makes manifest

the light in which our adherence to a certain species of speculative science is viewed by our future Judge. In sacred writ, the names of men, of places, of rivers, and even of diseases, have a reference to things beyond their obvious meaning; and we find the same subject again touched upon when Elisha said unto Naaman, after he was cleansed, "Go thy way in peace;" but when he had gone a little way, *Gehazi*, the servant of Elisha, followed him, saying that his master had sent him for two talents of silver and two changes of garments, which Naaman willingly gave up. And *Gehazi* bare them away in secret, and afterwards went and stood before his master. "And Elisha said unto him, Whence camest thou, *Gehazi*? And he said, Thy servant went no whither. And Elisha said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee?—The leprosy therefore of Naaman shall cleave unto thee, and to thy seed for ever. And *Gehazi* went out from his presence a leper white as snow."

When Miriam was rebuked in the sanctuary on

account of sedition, the leprosy was her punishment. And when Uzziah trespassed in the same place, the leprosy was also his infliction. We may likewise call to mind the *winged globe*, that emblem of a peculiar transgression, which, when *converted* into a *scourge*, became, whithersoever it entered, a most fearful desolator.

With regard to the *winged globe*, I was led to imagine, when Mr. Osburn's work was presented, that it contained a full account of that object; and was therefore surprised to find that it was not mentioned in the book, and that not even a sketch of it was given. The winged object figured on the title - page, the same which is invariably seen hovering over the military heroes in their war chariots, is not the *winged globe*, but the *Agathodemon*, styled in Mr. Belzoni's work, and figured in his plates, as the *protecting* or *good spirit*. The one herewith figured is taken from Plate 19. It is precisely similar in shape, but *differently coloured*, to that in Mr. Osburn's book, to which, if that author's fine historical sketches truly illustrate the wars recorded in the Bible,—their periods, and the



nations with whom they were waged,—as they certainly (from the results of the author's indefatigable labours) appear to do,—his title-page,—‘*Egypt, her Testimony to the Truth,*’ is aptly applied.

The *Agathodemon* found in the tombs of the kings of Thebes at *Ipsambul* by *Belzoni*, in the year 1820, was the covering of an idolatrous, astronomical, and sinful temple, as the prophet remarked concerning the rebellious children, that cover with a covering, but not of my spirit, saith the Lord; and *that walk to go down into Egypt, to add sin unto sin*. It is indeed quite evident from the above announcement of the prophet Isaiah (xxx. 1, 2), that the *Agathodemon* of the temple described by *Belzoni* is connected with those *statues* containing the elements, *causing a change of glory* (metaphorically described) as detrimental to mankind. We are therefore justified in inferring, that since all that can be collected from the Egyptian tombs which accords with the Biblical records, *must of necessity be true*; so likewise all those things which concur with the Biblical account regarding the main transgression,—the transgression of the

wilderness—the *mollen calf*, must be equally good evidence with respect to FALSEHOOD !

It is somewhat singular, that among Belzoni's plates there is not a single sketch of a *war chariot*, or any of those sketches which prove the Israelites to have been adepts in the *art* of *metallurgy*, which are so numerously introduced in Mr. Osburn's work ; and this shows the tombs to have been very variously decorated. Hieroglyphics, of course, were plentiful in all of them, and must have had some signification, and were therefore important to some useful end. The value of the labours of Champollion and Young is, in my humble opinion, far exceeded by those of Mr. Osburn. Indeed, Mr. Osburn's work, and the Rev. C. Forster's publication entitled '*The Historical Geography of Arabia*,' are to me a library on these subjects ; and although I may not be competent to fathom their merits, equally with those who are conversant with a variety of languages, I have nevertheless had great pleasure in my humble endeavours to reap benefit from a perusal of the valuable information which they contain. They are precious articles

in the present day, when the world abounds in illustrations of the *DONKEY system of the Universe*. By the way, we have not, of late, heard much praise of Lord Rosse's famous and gigantic telescope, since, according to newspaper report, Sir James South, by its aid, found the *moon* to be of a transparent nature,—a formidable and fearful discovery! by which the loss of *one Newtonian world* is inevitable. Neither is this all, as, by *analogy*, the *roundness* of the *stars*, and their *pale colour*, similar to that of the moon, would lead to the inference that they are of the same nature as that body,—and hence, unless they can be proved to be made of other than *crystalline* materials, farewell to the theory of the Solar System, as it is utterly impossible for human nature to exist where neither soil nor earth can be!

How just were the prophet Isaiah's remarks on the system founded on the molten calf; of which, metaphorically speaking, he says, that neither *line* nor *plummet*, that is, *judgment* nor *righteousness*, formed any part of it; so that neither *bed* nor *wrapper*, in consequence of the

absurdity and apostacy of such *unscriptural building*, could be found for the comfort of man,—alluding to its incompetency to bestow the *promised heavenly rest!*

Now, lest it should be surmised that we cannot bring forward any learned or respectable authority which coincides with our own sentiments regarding the baneful tendency of the Newtonian theory of the solar system, we adduce the following.

Mr. Thomas Baker, the learned antiquary,—who was educated and resided in the same University from which Newton's mysterious notions were promulgated,—in his admirable book entitled 'Reflections upon Learning,' &c., which he published about fifteen or twenty years previous to Newton's death, makes the following remarks upon the doctrine of ATTRACTION :

“ Another incomparable person, who has added mathematical skill to his observations upon nature, after the nicest inquiry, seems to RESOLVE ALL INTO ATTRACTION ; which, though it *may* be true and pious withal, perhaps *will not be thought so*

philosophical. The truth of it is, we may as well rest there, for, after all, GRAVITATION *was never yet solved*, and possibly never may; and after men have spent a thousand years longer in these inquiries, they may perhaps sit down at last under ATTRACTION, or may be content to resolve all into the power of the Providence of God. And might not that be done as well now? We know little of the CAUSES of things, but may see wisdom enough in every thing: and could we be content to spend as much time in contemplating the wise ENDS of Providence, as we do in searching into *causes*, it would certainly make us better men, and, I am apt to think, no worse philosophers.”

The pious and learned Dr. Scott, a few years after Newton's decease, saw with wonderful clearness the atheistical tendency of his imaginary system, and, with indignant feelings, gave expression to the following sentiments:

“Our celebrated philosopher, whose system I have now under consideration, hath in contradiction to, and therefore in contempt of, (for culpable ignorance doth not excuse men from contempt of

God's Word,) the divinely revealed and demonstratively true Word of God, set forth in the Holy Scriptures, most audaciously presumed to ascribe to imaginary and unknown, and inconceivable and improbable, and therefore incredible causes, those phenomena in nature, whose true, real, and sensibly evident, and self-sufficient cause, God hath been graciously pleased most clearly by revelation and representation, to point out to us in his Holy Scriptures; and by so doing, hath imposed upon the world not only a most false and useless, and unprofitable, but a spiritually injurious system, as will by-and-by be made most clearly and evidently to appear: whereas, had he chosen to have consulted and considered the divine revelations set forth in the Holy Scriptures, when he was about to assign the causes of the phenomena in nature, and to have been applauded rather for pointing out and reviving and restoring to the world those most ancient and beneficial, but greatly neglected and long overlooked, divinely revealed truths, concerning the causes of the phenomena in nature,

than for having been an inventor and discoverer of new, unintelligible, and false and unmechanical, instrumental causes of natural effects, he would have left a truer and more useful system of natural philosophy to the world, by which his memory would have been perpetuated with gratitude and justly acquired praise in all succeeding ages of the world; although his statue might not have found a place among theirs who have eminently, but vainly, laboured to raise natural religion upon the ruins of that which is spiritual and divinely revealed."

There is no reason to doubt the sincerity of Newton's confession in the latter part of his life,—"that he had been amusing himself with trifles, while the great ocean of truth lay all undiscovered before him;" because, as Dr. Scott remarks in another place, he ascribed the phenomena in nature "to unknown and inconceivable and improbable, and therefore incredible causes, whose existence in nature cannot possibly be shown, and whose attractions and other actions at immense distances cannot possibly be either sensibly or rationally

accounted for: notwithstanding he, by the help of hypotheses which he hath vainly attempted to support by experimental and other phenomena, hath laboured to prove their existence; and by which we likewise clearly perceive how he hath prostituted and abused mathematics, in order to introduce false and unmechanical physics, by substituting mathematical signs, lines, numbers, and diagrams, (which are only significant, and realities, when they are made to signify and represent real physical or natural things,) to signify and represent powers and properties which have no existence in nature, and inferring the existence of real physical things from non-entities, — the existence of something from nothing; and all this great, but fruitless labour and pains, he hath been at for many years, to support the credit of a most unnatural and incredible and false philosophical romance.”

He further adds: “By our philosopher’s false and unscriptural account of the material and visible heavens, the sanctifying and saving faith upon which the good morals of mankind are altogether

founded would have been effaced and obliterated out of the minds of men, if his account had been universally believed:" and, "that his system of natural philosophy hath done more hurt in the world, than all the systems of physics published by the Gentile philosophers taken together, that have come down to us, have ever done."⁷

It is not possible for language to be couched in stronger terms than the above, when *denouncing* that *apostate theory* of the *system* of the *Sun*. The *Antiquary*, and the *Doctor of Divinity*, with many others of later date, might be further quoted in support of our opinions; but the present will suffice to show in what light, by a steady contemplation of GOD'S WORD, our modern philosophy is to be viewed.

I have just received your Peruvian friend Don Pablo Vivero's present of Mr. Gliddon's 'Lectures on Ancient Egypt,' with its numerous hierogly-

⁷ Extracted from 'The Holy Scriptural Doctrine of the Divine Trinity,' &c., by John Scott, D. D., London, 1734.

phics, published at New York, 1843. This gift will be long held in remembrance, not only from the prompt manner in which it was presented after that gentleman had heard of my devotedness to such subjects, but also from its rarity. There might not be another copy in England; and, even if there were, it might not be seen by me. It is therefore a treasure, as it affords me an opportunity of comparison with Mr. Osburn's work on a similarly important hieroglyphical subject.

Mr. Gliddon's work is one which requires strict application in its perusal, on account of the numerous and intricate meanings of the hieroglyphical characters. I have, however, so far appreciated the tenor of its arguments as to be able to point out the difference which exists between Mr. Osburn's ideas and those of Mr. Gliddon, as to whereon the *truth* is *founded*, whether it be *embodied* in the *sacred records*, or, *under the pyramidal tombs of the Pharaohs*.

With regard to the former writer, it has already been shown that he has earnestly endeavoured to exhibit the accordance of the warlike sketches

which have been drawn from the hieroglyphical symbols not only with the exact periods of time, but also with the characteristics of the very nations against which we know from the Sacred records that the force of such armaments was directed; and I have felt pleasure in pointing out his deference to the inspired remark of St. Paul, that the *holy places made with hands were the figures of the true*. It may then be averred, that Mr. Osburn's ideas and belief are, that *truth is founded in Holy Writ*.

Of Mr. Gliddon's and of Mr. Osburn's cartouches I have only been able to comprehend a few to my own satisfaction: it is therefore not for me, incompetent to follow these learned interpreters of hieroglyphics, to say that they are *incorrect*. In fact, I am of opinion that these characters were originally designed for instruction; and, if so, in God's own time the power will be given to man to remove obscurity, and to diffuse their meaning. Mr. Gliddon's work is very elaborate; but a few quotations will exhibit its tendency, and point out the path to which it directs us in search of *truth*.

“THE OLD EGYPTIAN CHRONICLE.

1st.—REIGN OF THE GODS—OR AURITÆ—ANTEDILUVIAN PERIOD? *Barbarismus?* Years.

To HEPHÆSTUS—Vulcan—Pthah, the Creator—is assigned no time, as he is apparent both by day and night . . .	00,000
HELIUS—the Sun—the son of Hephæstus—reigned three myriads of years, equivalent to	30,000
CRONUS, and the other twelve Divinities, reigned together . .	3,984
Gods reigned—years . . .	<hr/> 33,984

2nd.—REIGN OF THE DEMI-GODS—OR MESTRÆANS—POST-DILUVIAN PERIOD—*Scythismus?*

The eight kings—DEMI-GODS—(or Mizraimites?) reigned together	217
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3rd.—REIGN OF MEN—OR Egyptians—*Hellenismus?*

The 15 GENERATIONS (families, dynasties, or royal houses?) comprised in the Cynic Cycle—or Sothic period— reigned	443
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The remaining 15 dynasties of kings—commencing with the 16th dynasty and ending with the 30th dynasty—reigned together	1881
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EGYPTIANS reigned ———	<hr/> 2,324
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Years	36,525
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These years 36,525—end before Christ, 359.

Mr. Gliddon says, “the upper table (alluding to the one here given) is a reduction of the ‘Old Egyptian Chronicle,’ preserved to us by Syncellus. This appears to be a succinct compilation, made in Egypt about the reign of Nashtenebf, of the 30th dynasty, say B. c. 359. I have already explained, that the ‘reign of the gods’ refers possibly to our antediluvian period, when those heresies, termed by

the Fathers of the Church *barbarismus*, seem to have been first introduced. This heterodoxy they explained, as evinced by the fact, ‘that then men had no rulers;’ and that their impiety and insubordination brought down upon them the vengeance of the Most High, and the obliteration of all mankind save Noah’s family. It is conjectured, that the first two reigns refer to those events anteceding the creation of man, which enter into the category of geological periods, of which it seems the Hierophants had some knowledge; in confirmation of which, the names of the gods themselves lend some feeble glimmer; for Cronus is ‘time immeasurable;’ and Vulcan, who is our Pthah, typifies ‘the creative power’ of the Almighty. When Solon, the Athenian lawgiver, discoursed with the Egyptian sages about those events which had happened to the Pelasgic Greeks, such as the traditions concerning the first Phoroneus, and Niobe, and the deluge of Deucalion and Pyrrha, one of the most venerable of the sacerdotal ancients exclaimed, ‘O Solon, Solon! you Greeks are always children; nor is there such a thing as an aged Grecian among

you. All your souls are juvenile; neither containing any ancient opinion derived from remote tradition, nor any discipline hoary from its existence in former periods of time. You mention one Deluge only; whereas *many* happened!’ The remaining twelve divinities relate, probably, to the line from Adam to Noah.

“The ‘reign of the demi-gods’ is probably the period from Noah to the accession of Menes; including the primitive colonization of Egypt, and the theocratical government, termed by the Fathers *Scythismus*, in reference to the apostacy of man, the confusion of Babel, &c.

“The ‘reign of men’ begins with Menes, and the Pharaonic monarchy—termed also by the Fathers *Hellenismus*, on account of the spread of idolatrous paganism, in which Terah, the father of Abraham, seems to have participated. Yet, if exceptions to such idolatry existed in those primeval days, they will be found in ‘the order of Melchisedek,’ and among the initiated in Egyptian mysteries.”

We have now cited the opinions of two of the most competent authors on hieroglyphical subjects ;

the one, bringing them to bear on, and to coincide with, the Biblical records,—the other, to accord with the *temple* of *Ammon*, the *covert* of the idolatrous *molten calf*, and to prove that there alone is to be found the *Oracle of Truth* ! As to מלכי-צדק (*Malkee-tzedek*) *my righteous king*, so far is this designation from according with that transgressing temple, that the very names of those who persist in adopting its science are in danger of being struck out of the book of life. The Saviour of the world thus announceth, in the words of St. John, Rev. iii. 5 : “ He that overcometh, the same shall be clothed in white rayment ; and I will notⁱ blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

Reference ⁱ. Ex. xxxii. 32. “ Yet now, if thou wilt,” saith Moses, “ forgive their sin (alluding to the erection of the molten calf) ; and if not, blot me, I pray thee, out of thy book which thou hast written. (ver. 33.) And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.”

Moses might not possess the power that wealth

bestows equal to that of Pharaoh ; but under the direction of the Almighty, he possessed the power to spread dismay throughout the land of Egypt,—when God said, “Stretch forth thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness that may be felt.” This seems to have been accomplished even to the extinguishing of their vaunted emblem of the sun (Book of Wisdom, xvii.), as “no power of the fire might give them light, neither could the bright flames of the stars endure to lighten that horrible night.”—“As for the illusions of art magic,⁸ they were put down, and their vaunting in wisdom was reprovèd with disgrace.”—“They were all bound with one chain of darkness.” Yet “the whole world shined with clear light, and none were hindered in their labour: *over them only* was spread a heavy night, *an image of that darkness which should afterward receive them.*”

⁸ Art magic alludes to the casting of rods which became serpents, when Aaron's rod stood confessed the true serpent for serpents,—housing Leviathan, prying the pryer in his deep recess, and dashing the system into atoms,—constraining even the magicians to exclaim, “This is the finger of God.”

Again we read, when Jehovah threateneth Egypt,—“I am going to visit Ammon of No in wrath and desolation. Behold, I will punish the nourisher of Ammon, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him.”

Now, if the truth lay solely in Egypt and its temple, why should such tremendous threats and such awful calamities have been its doom?

With regard to the reign of their gods, which, according to Mr. Gliddon's calculation, was 33,984 years, this, if believed, is sufficient to obliterate our faith in the commandments of God. And even these 33,984 years must be considered as a mere *atom of time* compared to the calculations of Professor Nichol, of Glasgow, in his work lately published under the title of '*Thoughts on some important Points relating to the System of the World,*' from which we make the following extract :

“THE IMMENSITY OF SPACE AND UNIMAGINABLE MAGNITUDE OF CREATION.—However potent the telescope, no man dare reckon that all things are

taken in by its vision, or that it has penetrated to the outer battlements of the majestic stellar creation, any more than that previously all things were seen by his unassisted eye. Nay, the telescope itself, in every stage, has made very contrary declarations, and proclaimed how far it lingers behind a comprehension of the riches of existence, even in unfolding so unexpected wonders. What mean, for instance, those dim spots, which, unknown before, loom in greater and greater numbers on the horizon of every new instrument, unless they are gleams it is obtaining, on its own frontier, of a mighty infinite beyond, also studded with glories, and enfolding what is seen as a minute and subservient part? Yes! even the six-feet mirror, after its powers of distinct vision are exhausted, becomes, in its turn, simple as the child, gazing on these mysterious lights with awful and hopeless wonder. I shrink below the conception that here—even at this threshold of the attainable—bursts forth on my mind! Look at the cloudy speck in *Orion*, visible without aid to the well-trained eye: *that* is a stellar universe of majesty altogether

transcendent, lying at the verge of what is known. Well! if any of these lights from afar, on which the six-feet mirror is now casting its longing eye, resemble in character that spot, the systems from which they come are situated so deep in space, that no ray from them could reach our earth, until after travelling through the intervening abyss, during centuries whose number stuns the imagination: there must be some regarding which that faint illumination informs us, not of their present existence, but only that assuredly they *were*, and sent forth into the infinite the rays at present reaching us, at an epoch farther back into the past than this momentary lifetime of man, by at least *thirty millions of years*."

Surely the reign of the Egyptian demi-gods was a mere trifle compared with the calculations of our modern philosophizing speculators; neither are we constrained to any definite period, as the account says "*at least*." Then, since (as before observed) the commandments of God are to be cast off, we might as well launch forth into extravagances still wilder than the above, and make the period for the

light of the stellar universe to be witnessed by us, *thirty thousand millions of years* “at least:” for, as none of our *wild calculations are at all proveable*, all that can be said is, and all that can be known is, that they suit the UNIMAGINABLE MAGNITUDE of the *hypothetical system* of the *universe*.

It is *Geology* and *Astronomy* that are ever so insatiable after TIME! Solon might have been a *wise lawgiver*; but he was deficient while in converse with the *Egyptian priest*, who pompously informed him of *many deluges*: had he but required to know, *how many*, at what *intervals between*, and when the *last occurred*, Egyptian knowledge might possibly have dwindled to *nothing worth*.

Now when we reflect on that expression of our Saviour, — “HE THAT OVERCOMETH,” &c., some might suppose it alluded to the allurements of riches, and some might consider it referred to the pomps and vanities of the world, all of which we are exhorted not to value too much; but, in the present instance, it was none of these things. No, in plain terms, it was the hypothesis of the *System of Baal the Sun*. Christ also (according to St.





Huntly sc

Bath.

S.^t Mathew c. XXII. v. XII.

And he said unto him, Friend. how camest
thou in hither, not having a wedding garment?
And he was speechless.

Matthew xxii.), when, at the marriage feast, he distinguished a man clothed in a garment unsuitable to that peculiar occasion, addressed him thus : —“ Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness.”

This *region of outer darkness* affords the important information that the visible WORKS possess the *beauties of completion*, as neither *sun, moon, nor stars, can be*, where *light is not*. Habakkuk, when speaking of the splendour of God, says, “ His glory caps the heavens.” Then *beyond that cap* must be the region to which our Saviour alludes as the lot of the delinquent. Nothing can be more horrible in imagination than to be thrown into complete darkness! We are not informed of the *colour* of the *objected garment*, but may presume it was not *spotless*. We recollect that in Belzoni’s plates, where the *Egyptian priests* are represented officiating in their *astronomical and religious rites*, (for such was the intermingling of religious ceremonial

with pretended science in *those days*, as it is in *ours*,) *their garments* are of *leopards' skins*: they bear the *badge of change of glory*! The pure white raiment spoken of by Jesus Christ was of *lily brightness*. We cannot do better at this point than to consult that sublime Psalm, the 45th: it is undoubtedly dedicated to the *glorious* and *brilliant* Messiah, and all his merits are briefly but fully explained by the word שושנים *Shushannim*, signifying *lily, white*,—the emblem of *purity, pardon, and innocence*,—*gladness, salvation, joy, splendour, and wisdom*. (Vide Job xii. 12; בישישים חכמה *Bishishim Chochmah*, with the ancients is wisdom.) In this very sublime Psalm we find the difference drawn in the Hebrew text between the brilliancy of Egypt's Epiphanes and that of the Messiah; and we therefore quote the first seven verses. It is addressed "To the chief Musician upon Shushannim," the merits of which are explained as above. "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured

into thy lips : therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O *most* Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness ; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies ; whereby the people fall under thee. Thy throne, O God, *is* for ever and ever : the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

The 6th verse is worthy of repetition : "Thy throne, O God, *is for ever and ever* ; the *sceptre of thy kingdom is a right sceptre* ;"—pointedly distinguishing it from that of Egypt, or from any other.

I have recently met with an extract from Mansford's 'Two Resurrections in their Relation to the Doctrine of Election,' which, though not imme-

diately bearing on our present subject, I deem it necessary here to insert.

“THE TWO RESURRECTIONS.—It is not my intention to add one to the number of those who have lost themselves, and perplexed their readers, in attempts to adapt the Divine purposes to human systems, or to try the import, or adjust the discrepancies, of such terms as the following:—*Freedom of the will*—freedom of motive, freedom of contradiction, freedom of contrariety: *Liberty*—natural liberty, external liberty, philosophical liberty, liberty of indifference: *Necessity*—moral necessity, philosophical necessity, absolute necessity, relative necessity. Moral inability in connection with moral responsibility; Divine foreknowledge with the Divine decrees; election with reprobation; and reprobation with an impartial and discriminating justice.

“However some persons may flatter themselves that they understand these metaphysical subtleties, or may persuade themselves that they can reconcile them, two inconvenient intruders will frequently present themselves: common sense; which, in spite of system or precept, will be ever rebelling against

conclusions extracted from premises in themselves incompatible,—and Scripture; which, while it reveals, in terms not to be mistaken, the fact of an election of grace, says—‘*Choose* ye this day whom ye will serve.’—‘*Why* will ye die, O house of Israel?’—‘*Repent* ye, and *believe* the Gospel.’—‘*Ye* will not come to me that ye might have life.’—‘*Believe* on the Lord Jesus Christ, and thou shalt be saved.’—‘Whosoever *will*, let him take the water of life freely.’—‘Who will render to every man *according to his deeds*.’

“If man be not a free agent, not only for every purpose of moral accountability, but in his choice of life or death, these and similar Scriptures are a mockery. On the other hand, that there is an election of grace, and that a portion of the human race was elected by the foreknowledge and immutable decrees of God to eternal life, is incontestable:—Matt. xx. 23; Rom. viii. 29, 30, 33, 34; ix. 23; xi. 4–7; Eph. i. 3–6; 2 Thess. ii. 13; 2 Tim. i. 9; 1 Peter i. 2. How can these things be? is a question which thousands have asked. Scripture seemed to give them no help in solving

the difficulty ; and theologians and metaphysicians, in their proffered assistance, have but involved them in the mazes of a worse than Cretan labyrinth. One would suppose that a man (and many such there have been) distracted, agonized in this strait, would eagerly look out for, and as eagerly seize, the slightest Scripture hint of a method of escape, as a drowning man would grasp at a straw. But what if, having caught it, this straw should swell into a plank, capable of bearing him over all the billows on which he was tossed ? To say the least of it, then, and to give it but the straw's weight, such a hint there is ; and marvellous it is, considering the unceasing vigilance, and the promptitude of appropriation, which have ever marked the course of party controversy, that there it should have lain, floating before the eyes of all, and not one, so far as I am aware of, has thought it worth laying hold of. But once seized, the hint may grow into hope, and end in affording, if not a direct, a circumstantial solution of the great problem.

“ It is, indeed, difficult to understand how some great controversialists, who have moved heaven and

earth to establish their respective hypotheses, should have failed to ask themselves this plain question—Whether, seeing that the Scripture statements, respecting predestination and free will, are, at least according to their versions of them, incompatible—whether the things there said, *are at all times, and in equal sense, spoken of the same parties?* And then to go on to inquire—Whether the Scriptures themselves may not in some other place have furnished a key to the mystery in question? Had not the revelation of a first and second resurrection been almost banished from the church, and precluded re-entrance by systems founded on its exclusion, these questions would not, perhaps, have now to be asked. But such being the case, this key may have been suffered to lie hid; and on the bare conjecture, that, graciously to throw a light on this previously mysterious subject, was any part of the design of the Holy Spirit in giving this revelation, it is painful to contemplate the penalty which the church has paid, and is still paying, for the neglect of it.”

The numerous brief yet comprehensive quota-

tions which Mr. Mansford has here brought forward from Scripture, fully prove that we are *free to choose* as to whether our own lot may not be upon an equal footing with those who have been favoured by an *election of grace* ; and, as he justly observes, “ *marvellous it is* ” that such *choice* “ *should have lain floating before the eyes of all,* ” and yet unperceived by the *controversialists*, although vigilant and most earnest on that subject.

A few of the verses from the several chapters to which he refers us may be here properly quoted, as they tend to elucidate the state of those to whom the happy lot fell under the *election of grace*.

We take the 1st reference, Matt. xx. 23. “ And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.” And here we may call to mind and repeat our Saviour’s announcement, and the object to which it refers : “ *He that overcometh I will not blot out his name out of the book of life, but I will confess his*

name before my Father and before his angels."

This refers, we should remember, to the erection of the *molten calf*; for which transgression Moses kindly offered to stand in the breach, and be blotted out of God's book, if the sin of the Israelites might be forgiven. The answer he received was, "*Whosoever hath sinned against me, him will I blot out of my book.*"

This reply to Moses speaks for itself, and stands in need of little comment; but it fully bears out the suggestion that a certain species of science seemingly bears against our chance of a happy immortality.

The second reference is to Rom. viii. 29. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born of many brethren."

How pointedly a conformity to the *image of God* is alluded to in this important verse. Its *tarnisher* ought never to be *forgotten*; it calls to mind how conscious was King David of being innocent of the great transgression, when he exclaimed, as before observed, "*I will behold thy presence in righteous-*

ness; and when I awake up after thy likeness, I shall be satisfied with it.” Doubtless, he felt within himself an assurance of being equal with the elect.

Two more references to which Mr. Mansford points, in allusion to the *election of grace*, will suffice: 2 Thess. ii. 13. “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the *truth*.”

Here, again, it appears to me perfectly clear, that we may be *equal* to the *predestined*, if *our choice be to enter into the service of God*. The entire tenor of the last quoted verse evidently proves it; for, what else can be made of that expression, “*God hath from the beginning chosen you?*” But mark, he sums up with the important requisite which God demands, namely, “**BELIEF OF THE TRUTH.**”

St. Paul, in my humble judgment, has clearly revealed to us, not only the state in which the predestined were prior to their election, but also *God’s motive for that act*, according to Romans ix. 23: “That he might make known the riches of his

glory on the vessels of his mercy, which he had afore prepared unto his glory.”

Now the word *prepared*, which is brought forward more than once in the passages to which Mr. Mansford has referred us, may possibly have been the *stumbling-block* so difficult with the *controversialists* to be *overcome*; and it might seem to *them*, as at first sight really appears to be the case, that *those elect* had never possessed the power of exercising *free agency*. The case, however, strikes me in a different point of view. It forces itself on my mind, that the all-wise Creator of all things, when he inspired St. Paul with a knowledge to make known to the world that marvellous election of grace, couched in the singular terms in which we find it, intended thus to create a sensation among mankind, in order to rouse them to an elucidation of the fact, that there was not only *such a place prepared* as the *heavenly rest* for the *righteous* and the *believer*, but that *some* having already been received into that abode, others might be stimulated to aim at the chance of a similar possession.

Mr. Mansford's quotation from Joshua xxiv. 15,

proves that he was aware that *idolatry* was the capital failing of the Israelites, though he might not particularly concern himself with the precise nature of their transgression.

Joshua, a little before his death, “*assembleth the tribes at Shechem,*”—and, in the course of his farewell oration, says unto them,—“And if it seem evil unto you to serve the LORD, choose ye this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

This is similar to Elijah’s proposition, but couched in different terms: “If the Lord be God, follow him; but if Baal, then follow him.” They both relate to the same deadly transgression, the *molten calf*, or system of the sun.

I must now offer a few remarks upon Mr. Mansford’s ‘*Two Resurrections;*’ a different portion of his theme having as yet occupied our attention. The New Testament is open to all who may feel inclined to seek the requisite information in a *brief*

manner, as contained in the 20th chapter of St. John's Revelation; but to examine here the numerous *references* thence to other chapters and verses would be very tedious, more especially as I hesitate not to assert, that this would lead us to the main transgression to be overcome; and which, if happily accomplished, would, according to St. John, rank us in that class of which he speaks: "Blessed and holy *is* he that hath part in the first resurrection; on such the second death hath no power."

The whole of this chapter refers to *Satan*, the *deceiver*. At verse 4 we read,—“And *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” And at verse 12:—“And I saw the dead, small *and* great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.”

It appears clear to my mind that throughout the chapter the *molten calf*, that deceiving idol which

is the visible embodiment of the *system of the Sun*, and as such represents the false teachings of Satan, stands revealed as the malignant destroyer. St. John's seven-headed and ten-horned beast, as described in the 13th chapter, evidently alludes to the same object. In the first place, *seven heads and ten horns* constitute the complement for a solar system. As to all the superfluities connected with it, they stand for nothing.

The beast, according to St. John, verse 6, opened his mouth in blasphemy: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (7.) And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (8.) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

The above important verses become, incontestably, the *expositor*, *solver*, and *remover* of the *allegory*; and the marginal reference directs us to Exod. xxxii. 32, to the transgression of the erection of the **MOLTEN CALF**!

St. John refers to the book of Daniel four times

in the few verses we have quoted; and in Daniel we are referred back again to St. John's *seven-headed and ten-horned beast*, which shows that the *two* were only *one in meaning*. Whatever were the nations to which Daniel's allegory referred, their population was involved in *transgressional science!* and, similarly to that of St. John, Daniel's allegory becomes solved in the closing verses of his seventh chapter,—25, 26, and 27. “And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.”

The allegory, I repeat, is here solved; for by the *two visions* referring to the same object, (Exod.

xxxii. 32,) to the erection of the *molten calf*, it is reduced to *understandable language*. Further to confirm this opinion, Ezekiel, *when prophesying against Jerusalem and against the Ammonites*, may be quoted: he says, (chap. xxi.): “The word of the LORD came unto me, saying, Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel. . . . Say, A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it con-temneth the rod of my son, &c. . . . Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.” He then proceeds to inform the prince, the Instigator, of his final destruction. “And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, Thus saith the Lord GOD; Remove the

diadem, and take off the crown: this shall not be thus: exalt *him that is low*, and abase *him that is high*. I will overturn, overturn, overturn it:ⁱ and it shall be no *more*, until he come whose right it is; and I will give it *him*."

Referenceⁱ—Genesis xlix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

This reference sets all clear: the allegory vanishes, and the USURPER stands *revealed* in the *personage* of SATAN the DECEIVER! for we recollect his profane assumption, "I will exalt my throne above the stars of God, I will be like the most High:" therefore the prophet proclaimed, as we have already seen, by the command of God, "*Remove the diadem, and take off the crown,*" &c.; it shall be *given to him whose right it is*.

Ezekiel, under the inspiration of God, and in unison with the other prophets, issues tremendous threats against the Ammonites. He says, (ch. xxi. v. 15,) "I have set the point of the sword against all their gates, that their *heart* may faint, and

their ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.” The sword is sharpened, and it is furbished, to give it into the hand of the slayer. I cannot agree with Mr. Gliddon, that all truth lay concealed in the Egyptian temple of Ammon: the truth which it possessed appears to my mind to have consisted solely in the fact of its idolatrous objects tallying with what the Scriptures aver to be false. *True to falsehood, but far from truth!*

I will here, in connection with this, quote the expression of St. Paul in his Epistle to the Hebrews, chapter i. verse 2. “(God) hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.” The reference from this is to Psalm ii. 8. “Ask of me, and I will give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession;” which, doubtless, refers to no other than the kingdoms and nations of this world.

A learned Israelite and Hebraist, to whom I applied for information regarding the term *worlds*,

observed, that St. Paul was here addressing the Hebrews, and that they understood him in no other light than as alluding to this world and that which is to come. It was only when deep in their own idolatry, that they gave way to the theory of a plurality of worlds. Besides, it is not reasonable to suppose that St. Paul would be permitted, by *the addition of a single letter to one particular word*, to overthrow and put an extinguisher upon the whole of the sacred records, so as to *expunge the truth*, and maintain only the *falsehood*. Is the diadem and crown to remain upon the head of the wicked instigator of a deadly sin; and is Christ's Gospel of the kingdom to be of no avail? Is the kingdom of the most High to be under the dominion of Daniel's *metaphorical* though easily - explained beast, which *robs mankind* of HIS GLORY; and is the Lamb slain from the foundation of the world not to act his part? or, is this unlucky *letter s* to subvert the whole of St. Paul's most excellent doctrine? Undoubtedly not. To the Newtonian, who eagerly grasps it, this affords no

aid, being unlike Mr. Mansford's "*straw which might swell into a plank, and bear him over all the billows on which he may be tossed,*" in his astronomical researches into infinite space, to prove the motion of the earth. Far different is St. Paul's mention of *worlds*: it is a *straw* which must dwindle into a mere *spider's thread*.

Much more might without difficulty be advanced on this subject: when the fountain-head of the spring of the transgression is once discovered, the streams or rivulets issuing therefrom become traceable; and let the figurative language be what it may, it is manifest that there is no *midway between the right and the wrong* in the present case; and that final *destruction* is awarded to the *latter*. We may therefore conclude, that although every tittle of the allegory may not be clearly seen, it signifies not, since it is clear that the entire theory of the "solar system" is involved in the transgressional whole. A specimen or two from St. John's Revelation will suffice to show the reasonableness of this observation.

The first extract is from the 14th chapter,

which is not so deeply allegorical as others. The 17th is highly figurative throughout, and will be taken into consideration hereafter.

In chap. xiv. St. John apprises the world of the fall of Babylon, by angels (according to the vision which he had) being commissioned to make known the fall of that great city.

Of the second angel's commission he thus speaks at verse 6. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, (7.) Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth," &c. Here we perceive that the system of creation is prominently alluded to, in connection with the time when the *hour of God's judgment is come*, to cast down the *system of the opposer*. Speculative science gives no glory unto God; the only lauding in which it deals is that of mankind lauding each other.

Verse 8. "And there followed another angel,

saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication ;” meaning her *spiritual impurity* in the great *astronomical temple of Bel!*

It must be constantly borne in mind, that in this investigation the words *drunkenness* and *fornication* solely allude to *spiritual depravity*. It is written in Scripture, “Ye shall no more call me בעלי *Baali*, but ישי *Ishi*, my husband ;” therefore, *unbelief* and *departure* from the WORD, may with strict propriety be deemed *spiritual adultery*.

The 17th chapter, as already observed, is highly figurative throughout, and in the usual strain opposes Babylon, which made war against the *Science* and the *Doctrine* of the *Lamb*: it is the most significant chapter in the whole Revelation ; containing metaphorical emblems capable of being sufficiently elucidated to prove that the main transgression, the molten calf, or system of the sun, is the object of its theme, and that it is also the denouncer of its final dissolution.

Chapter xvii. is headed as follows: 1—4, “*A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, (5) which is great Babylon, the mother of all abominations: (9) the interpretation of the seven heads, (12) and the ten horns: (14) the victory of the Lamb: (16) the punishment of the whore.*”

1. “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters.

2. “With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.⁹

3. “So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

⁹ “*Made drunk with the wine of her fornication;*” that is, completely intoxicated with a deadly science. Similarly does the prophet Isaiah exclaim, when referring to the like delinquency, “Woe to the crown of pride, to the drunkards of Ephraim,” &c.

4. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5. "And upon her forehead *was* a name written,¹⁰ MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath seven heads and ten horns.

8. "The beast that thou sawest was, and is not;

¹⁰ Reference—2 Thess. ii. 7. "For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. (8.) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth (his WORD), and shall destroy with the brightness of his coming: (9.) *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders." . . . This reveals to us the instigator of the wicked device of the system of the sun.

and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.¹¹

9. "And here *is* the mind that hath wisdom. The seven heads are seven mountains,¹² on which the woman sitteth.

¹¹ This expression, "*when they behold the beast that was, and is not, and yet is,*" admits, in my humble judgment, of easy explanation. The Israelites were for a long period without any *Teraphim*, as their idolatrous erections of the system of Baal the Sun are sometimes called: this accounts for the beast *that was, and is not*. During its *dormant state*, of course, it "*is not*;" and the addition, "*and yet is,*" appears to me to be equally manifest, because it was never *slain*, and, consequently, had the power to revive again when its wound became healed. It did revive, and has long been in action, and is in full vigour at the present day.

¹² This does not interfere with those *seven heads* and *ten horns* of *solar system notoriety*. In the present instance they answer more purposes than one: they are applied to *mountains, kings, and nations*, according as the *metaphorical subject requires*. The use that is made of them at present regards the *extension* of the *great city* under consideration. The term *woman*, i. e. *city*, we find used in lieu of *she*.

The metaphor gives us to understand that the city of Babylon was of immense extent, and we may infer that her *habitations* in the *vale* were not the only ones; they *extended* up the *acclivities* of the *seven mountains*, even to their very *tops*! Disrobe it of its *metaphor*, and it is, in plain terms, an immense city whose habitations covered vales and mountains. The specified *seven* assumes a boundary showing the exactitude of

10. "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh,¹³ he must continue a short space.

11. "And the beast that was, and is not, even he is the eighth, and is of the seven,¹⁴ and goeth into perdition.

God's announcements. Indeed, we may say that the city of Bath, which is called the *Queen* of the *West*, is similar, only on a smaller scale. Its habitations and mansions of all descriptions extend from the vale to the mountain tops.

¹³ Reference—Rev. iii. 10. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

It will appear from the above, to all those who may be inclined to consult the chapter itself, that the *seventh king* which *was to come*, was to be one similar to a select few which resided at *Sardis*, of whom the account says, "which have not defiled their garments; and they shall walk (saith Christ) with me in white: for they are worthy." And he then remarks,—“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life,” which points out the forthcoming *pure one*; making the *seven* complete.

¹⁴ Can any thing suit more admirably than “even he is the *eighth*, and is of the *seven*?” It perfectly corresponds with that SUPERFLUITY which abounds over and above the regular complement of our solar system: it likewise accords with the “UNIMAGINABLE MAGNITUDE” of numberless *worlds*, *suns*, and *solar systems*, which our modern astronomers aver to exist. I consider this verse to be of vast importance, pithy and concise: all metaphor vanishes when we have ascertained the nature of the transgression to which it alludes. The reference also applies to verse 8, which we repeat in confirmation of the truth of the singular and important subject under discussion. “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go

12. "And the ten horns¹⁵ which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast.

13. "These have one mind, and shall give their power and strength unto the beast.

14. "These shall make war with the Lamb, and

into perdition : and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is."

Nothing can possibly correspond with, confirm, or more clearly elucidate the meaning of "*even he is the eighth, and is of the seven,*" than this reference : it moreover applies to Jesus Christ's reference to the transgression of the *molten calf*, the fountain-head of iniquity.

¹⁵ Reference—Dan. vii. 20. Daniel, when on the subject of the "*visions of his head upon his bed,*" says, at verse 8, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things."

Now it is worthy of notice, that *this horn*, small as it was, possessed the power of **SPEAKING** great things with its **MOUTH** ! Its *eyes*, likewise, were *not like the eyes of a beast*, but *like the eyes of man*. Therefore it is reasonable to conclude, that *that little horn* was significant of some nation,—*horns* and *heads* being symbolical of *kings* and *nations*, as well as of *astronomy*, and therefore symbolizing, in the present instance, some nation *raging* against the **WORD OF GOD**, and with its *mouth lauding that deadly transgression, the molten calf*, under the dominion of the Son of Perdition.

It may also be noted, that the *ten horns* mentioned in verse 12 are said to be *ten kings*, confirming, as before observed, that *horns* and *heads* are used metaphorically for kings, nations, and astronomy, as the allegorical subject requires.

the Lamb shall overcome them : for he is Lord of lords, and King of kings : and they that are with him *are* called, and chosen, and faithful.

15. “ And he saith unto me,¹⁶ The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. “ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate¹⁷ and naked, and shall eat her flesh, and burn her with fire.

17. “ For God¹⁸ hath put in their hearts to fulfil

¹⁶ Reference—Isaiah viii. 7. “ Now therefore, behold, the Lord bringeth up upon them (the Babylonian territories) the waters of the river, strong and many, *even* the king of Assyria, and all his glory : and he shall come up over all his channels, and go over all his banks.” As God did appoint, so did the enemies of Babylon rush upon them like an overwhelming flood, *removing the diadem, and taking off the crown*; thus leaving the great city, as it is found in the present day, an awful desolation.

¹⁷ Reference—Ezek. xvi. 38. “ And I will judge thee, as women that break wedlock,” &c.; which confirms what has already been remarked, that the allegory in verse 16, when explained, is neither more nor less than *spiritual depravity*, i. e. *unfaithfulness*, when applied to our bounden duty of obedience to God.

¹⁸ Reference—2 Thess. ii. 11. “ And for this cause God shall send them strong delusion, that they should believe a lie.” It may be here observed, that the *ten horns* mentioned in verse 16 are, as usual, symbols of *ten kings* with *their nations*; for it is clear that *horns* could not be literally intended, a *horn* being an *inanimate thing*; and the expression “ *God hath put into their hearts to fulfil his will*” may be deemed a sort

his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. "And the woman which thou sawest is that

of *hardening*, similar to that of Pharaoh, whereby was made more manifest the many, various, and terrific inflictions which God empowered Moses to perform in the land of Egypt. So that in the present instance, by causing an *auxiliary* of *ten kingdoms*,—*opposers of God*,—the doom of Babylon might be couched in the strongest of terms; and thus we find, in Rev. xviii.—"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." For, "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Our *molten calf*, or *system of the sun*, is truly, indeed, a guide to error and to the punishment which awaits inattention to the revealed commands of God!

We have now given the whole of St. John's notable chapter, descriptive of the beast; and to make our subject the more impressive and complete, we will transcribe the whole of the second chapter of the second Epistle of St. Paul to the Thessalonians, the heading of which is as follows:

(1) "*He willeth them to continue steadfast in the truth received, (3) showeth that there shall be a departure from the faith, (9) and a discovery of Antichrist, before the day of the Lord come. (15) And thereupon repeateth his former exhortation, and prayeth for them.*"

1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, (2.) That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. (3.) Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; (4.) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. (5.) Remember ye not, that, when I was yet with you, I told you these things? (6.) And now ye know what withholdeth that he might be revealed in his time. (7.) For the mystery of iniquity doth already work: only he who now letteth *will let*,

great city, which reigneth over the kings of the earth.”

Her pomp, her splendour, and her proud science,
caused her overthrow.

until he be taken out of the way. (8.) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (9.) *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, (10.) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. (11.) And for this cause God shall send them strong delusion, that they should believe a lie: (12.) That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (13.) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth: (14.) Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. (15.) Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. (16.) Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, (17.) Comfort your hearts, and stablish you in every good word and work.”

It is impossible to reflect seriously on every part of the preceding chapter without feeling a confidence that St. Paul was inspired of God with the nature of the transgression of the wilderness; and that when he made use of the term *worlds*, no other was meant than this world and that which is to come: for how otherwise could he elsewhere unhesitatingly declare the *system of the sun to be a lie*, and announce in another of his Epistles, *as a truth*, the very objects which engender that idolatrous sin, of which he expressly states that *Satan* was the Instigator? In another place he has even recorded the number of the slain which it caused. St. John likewise remarks, “And in her (Babylon, the temple of Bel) was

Various illustrations of the Israelitish idolatry, together with their explanations, were given in the '*Observations on a Memoir of the late Mr. Howell.*' They are, however, introduced at the end of this volume, as they may not have been seen by some to whom it may be presented; and more especially on account of the opportunity which they offer for comparison with the forms represented in the Vision of Ezekiel, from which they differ materially in one respect. The Vision of Ezekiel, although it represents a system of revolvency, exhibits no Molech or solar ruler, and is therefore totally unlike all that has gone before it, at the same time that it contains in metaphor, in my humble opinion at least, something clearly explanatory of the heavenly host.

The *cherubim* in the present instance appear to be the principal objects, and their actions and significant meanings are, of course, all that can

found the blood of prophets, and of saints, and of all that dwell upon the earth." This may appear to be an exaggerated statement; but when we reflect attentively upon the wars of the Lord, we find that in their tremendous conflicts the aggressing nations—the devotees of the molten calf—were invariably subdued, and frequently, almost utterly exterminated. Therefore, *their slain* may, according to Scripture, be laid to the same charge.

be brought forward in the way of application to the system of Creation. A few extracts from the prophet's own account, aided by one or two of the references connected therewith, are, of necessity, indispensable to an explanation of the prophet's meaning.

Ezekiel, chap. i. ver. 1. "Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, (as I was among the captives by the river of Chebar,) that^b the heavens were opened, and I saw visions of God."

In the margin, to make this reference^b the more *emphatic*, it is observed, "So Matth. iii. 16, referring to the opening of the heavens at the baptism of Christ, as thus: 'And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.' " By which we learn that Ezekiel's Vision was of *equal importance in its way*, and *equally true*.

Verses 2, 3. "In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's

captivity, the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and^d the hand of the LORD was there upon him.”

Now this reference^d, which is to 1 Kings xviii. 46, is equally important as that of the *former*, relative to the heavens being opened at the baptism of Christ, because the chapter in question contains the miraculous account of the total discomfiture of the *prophets* of *Baal*, and their consequent *slaughter*! The obtaining of rain, which Elijah procured whilst the hand of the LORD was upon him, is indeed the *second* miraculous occurrence which it records.¹⁹ God heard Elijah’s petition in

¹⁹ Reference—1 Kings xviii. 46. “And the hand of the LORD was on Elijah,” &c. The object at that time was to obtain *rain*, from the absence of which, according to Ahab, there had been a distressing drought. We read, “And Elijah said unto Ahab,” (of course while *the hand of the LORD was upon him*,) “Get thee up, eat and drink, for there is a sound of abundance of rain.” Ahab, no doubt, with intense pleasure obeyed the dictates of Elijah, in the present instance; whilst Elijah betook himself “to the top of Carmel, and cast himself down upon the earth,” in fervent devotion and supplication, interceding for rain, and occasionally sending out his servant to espy the wished-for “*little cloud*.” At last, after “the *seventh time*,” the joyous tidings were brought to him,—“Behold, there ariseth a little cloud out of the sea, like a man’s hand.” And Elijah said unto his servant, “Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.”

both cases. In the first, *fire* came down from heaven to vindicate the Sacred Word touching the system of Creation; and in the second, *rain* descended upon the earth to refresh the parched-up vegetation, and to exhilarate fainting man!

We now proceed to the contemplation of Ezekiel's Vision, when the *word* of the LORD came *expressly unto him*, and the *hand* of the LORD *was upon him*. In this peculiar, and, as we may justly term it, awful and solemn situation, he proceeds to give, at verse 4, the following description of the cherubim: "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." Verse 5. "Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance: they had the likeness of a man." Passing thence to verse 16, we read, "The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appear-

Ezekiel Chap. 1.
Ezekiels vision of the glory of GOD.



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Ezekiel 1. Verse 4.

And I looked, and behold a whirlwind
came out of the North, a great cloud, and
a fire infolding itself, etc.

ance and their work *was* as it were a wheel in the middle of a wheel." Verse 18. "As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four," (emblematic of the all-seeing Spirit of God.) Verse 19. "And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up." Verse 20. "Whithersoever the spirit *was* to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels:" meaning, of course, that *God's spirit maintaineth the revolvency of the heavenly host.*

The description given in verse 15 is strikingly singular: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces."

This conveys to my mind the impression, that as *God's spirit toucheth all creation*, it was necessary the prophet should see that *one wheel touched the earth*, since it served to confirm the

fact that the *earth* is *stationary*; because, when *God's spirit* touched *this portion* of *his works* (the earth) through the *medium* of the *wheel*, and departed again therefrom without carrying that object along with it, the force of an imperative command seemed to be given;—a single touch from the irresistible spirit stamped it his *immoveable* footstool! Had there been any *attraction* in the *wheel*, so as to have caused the earth to have been lifted up with it, the prophet would have been insensible to its rising from the earth, as both would then have been carried together, and thus an apparent confirmation of the revolvency of the globe on which we live would have been presented: whereas, his consciousness of the rising up of the wheel fully establishes, at least to my mind, that the reverse is the fact.

In the Revelation of St. John, a description of the cherubim is given, to which the fifth verse above quoted from Ezekiel refers us. This ought to have been noticed in its proper place, but nevertheless, there can be no impropriety in our bestowing attention on it here.

Reference ^s (Ezek. i. 5.) Revelation, chap. iv. verses 6 and 7. “And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind! And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.”

The above is undoubtedly descriptive of the *cherubim*, and the metaphor admits of explanation in the following manner:

The *lion* is the *emblem* of *light*. The *calf* is the animal emblem of *fire*, and also of *revolvency*,—not, let it be remembered, the *cause* of *revolvency* according to our *orrery fashion*, but significant of the *revolving host* around the *stable earth*. The fourth, the *flying eagle*, is an *emblem* of the *Spirit*,—in the present instance, an *emblem* of the *Spirit* of the *living God*. They are grand and suitable attendants upon the throne of the Almighty, resting not day and night, saying, “Holy, holy, holy, Lord God Almighty, which was, and is,

and is to come.” The metaphor is carried on as though all the powers in Nature proclaimed, “Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created!”

Whilst on the subject of the cherubim, I may remark that St. John’s expression, in speaking of “*eyes before and behind*,” coincides with the description given by Ezekiel when speaking of “*their rings*,” which “*were so high that they were dreadful*,” and “*full of eyes round about them four*;”—in each case alluding metaphorically to the *unsubduable penetration* of *God’s Spirit*,—*grasping* within one glance the *whole* of *creation*! which its opponent, the hypothetical system, is totally incapable of, since neither *eye* nor *imagination* of man can *comprehend* as a *whole* that which is illimitable!

The practical and vital importance of the subject to which it refers will warrant my recurring to the expression of St. Paul which I have already quoted in page 75, that contained in Romans viii. 29. “For whom he did foreknow, he also did pre-

destinate to be conformed to the image of his Son," &c. This appears to my mind to constitute an important link in the chain of Scriptural evidence against that besetting sin of idolatry to which our astronomical science of the present day tends, and which represents in modern times the false worship of the ancient world. Bearing in mind the other texts referred to, and applying the present one to them, we have the whole meaning of the inspired writers complete, namely, that both *spiritually* and *materially* our glory is changed by the adoption of that peculiar transgression, the *molten calf*, or *solar system*.

Before closing the present subject, upon which much more might be adduced,—and which, if health permits, will be resumed at a future period,—I venture to make the following observations.

Since the Scriptures were not written merely for the time being, but for all future ages, may not the nations and peoples exhibited in the drama of the present world, and whose habits may chance to assimilate to what the sacred records aver to be a transgression, be considered as figured in the Bible?

I think they may; and also that *Great Britain* may not only be styled *a figure*, but that the member of Daniel's beast denominated the *little horn*, is *applicable* to her. *

It is to be recollected, that in those days when the Israelites erected their scientific images, they were *inactive* and *dumb*; not that their erecters were ignorant of their purport, or they could not have expressed their significations so precisely in the Hebrew language as to make them tally in meaning with our orrery. The annexed Plate neatly illustrates Solomon's devotedness to speculative science: his dumb, inactive orrery, was not without its lecturer; his own mind furnished the requisites.

Now Daniel's *little horn*, in its astronomical capacity, was decidedly different from all the others: *it had the attributes of human nature*; for he says, "Behold, in *this horn* were *eyes* like the *eyes of man*, and a *mouth speaking great things*." Hence it is evident that it must have referred to those *future nations* which might, as it were, give *life* unto the *beast*, and with their *eyes behold*,



I. KINGS 11 Verse 7

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*Then did Solomon build an high place
for Chemosh the abomination of Moab
in the hill that is before Jerusalem etc.*

and with their *mouths lecture*, and *speak great things*, against the most *High*. This is decidedly *applicable* to *Great Britain* in her present *Parliament of Science*; for the beast, as before observed, comprehends *nationality* and *astronomy*. The case stands simply thus: If the most *High* hath been the Inspirer of what is called *Holy Writ*, and, consequently, therein be the *TRUTH*, then the teachings of the present epoch are calculated utterly to extinguish in the human mind all traces of the *Word of God*. Furthermore, it may be remarked, if the *Holy Trinity* embrace the *truth*, we have the *three united*, and *separately*, against the *molten calf*, or *system of the sun*.

God the Father saith, "*Whosoever hath sinned against me, him will I blot out of my book*,"—alluding to the transgression in question. *God the Son* saith, "*He that overcometh, I will not blot out his name out of the book of life*," &c.,—alluding to the same; and, according to *St. Paul*, *God the Holy Ghost* saith, "*To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilder-*

ness," &c.,—"And to whom sware he that they should not enter into his rest, but to them that believed not?"

We have, then, the Trinity, separately and unitedly, condemning the transgression to which our attention has been most strenuously directed; and I will therefore close this letter by repeating Joshua's proposal to *the tribes assembled at Shechem*—"CHOOSE YE THIS DAY WHOM YE WILL SERVE."

I remain, dear Sir,

Yours, &c.,

C. HOUSMAN.



2 Kings c. XIX. v. 37.

As he was worshipping in the house of
Nisroch his god. Adrammelech smote him
with the sword.

Daniel discovers the deceit of Bel's priests.



S. Bennett Sc.

DANIEL 13. Verse 18 .

And as soon as he had opened the door, the King looked upon the table, and cried with a loud voice Great art thou, O Bel, etc.



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